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INTERNATIONAL BIBLE STUDY.

August 20, 1882.—Mark VIII. 22—33.

For Comment see last *Guardian*.

August 27, 1882.—Mark VIII. 34-38, IX. 1.

"AND when he had called the people," Christ had spoken openly about the humiliations and sufferings that awaited him at Jerusalem. Peter was much distressed because Jesus said openly what was calculated to raise grave doubts in the minds of the people regarding his mission. The candour of Jesus seemed to him quite excessive and uncalled for. So he took the Master a little aside, and said, "far be this from thee; spare thyself; save thyself from the hands of thine enemies." We have seen how our Lord treated this counter-movement, tracing it to its source in the prince of this world. He then called all the people to him, and in their hearing said most emphatically, "Whosoever will come after me, let him deny himself and take up his cross and follow me."

He did not wish that any should remain ignorant of what was before him, and before them that might follow him. Whosoever proposes to come after me, let him understand what it will involve. Let him be prepared to surrender all that he holds dear,—property, health, honour, ease, yea, life itself; let him deny himself, abjure the claims of self, hitherto considered paramount, and take up his cross and go as a malefactor to be ignominiously executed. In those days when a man was seen going through the streets carrying a cross, it meant that he was a felon condemned to suffer capitally and on his way to the place of execution. Whosoever proposes to follow Jesus, *i. e.* to be a Christian, can only do it by consenting thus to part with the last dregs of reputation, with health, liberty, wealth and life. Are you a Christian? If you say yes, then I know that you have put a halter round your neck, and have consented to receive the most outrageous treatment at the hands of men. They who invite others to become Christians, must take care to invite them to give up all they have hitherto held dear, and prepare to encounter the utmost wrath of the world. But are not the times greatly altered? Surely, very few in these days are subjected to such tests as those here mentioned. Christians appear to be having as good time in the world as others with the exception that there are some forms of gayety which they think best to eschew. Well, the Church and the World have made a treaty, by virtue of which the World has agreed to give up its animosity and persecution on condition that the Church treat the World more deferentially and keep the sword of the Spirit sheathed in velvet.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Notice first these words "for the sake of the Gospel." Glad tidings of salva-

tion through Christ are fittingly proclaimed, by those who have themselves found peace and joy in believing, and whose faces and lives declare that they are happy in Christ. A man may go about denouncing others for their pursuit of this world's pleasures and honours, and he may do it in the name of Christ, and draw upon himself the bitter resentment of those whom he denounces; but it is by no means certain that he is saving his soul in this way. Legalists are very much disposed to attack others for their neglect of religion. It would be well if they themselves could first be brought to discover their remoteness from Christ, and reaching the point of self-despair receive the immaculate righteousness of God in Christ. The rich young ruler went sorrowing away from Christ, conscious that he was turning away from a great prize, but unable to renounce the good things of this world. He was not willing to give up the misconceived tatters of his own righteousness, and so could not fathom the depth of his sin and need.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" You have a plan which you are eagerly carrying out. You have got engrossed in it, and you value or condemn every thing according as it helps forward or retards your scheme. But have you got a guarantee of life for so long as may be needful to the consummation of your plan? Suppose you should be gloriously successful in achieving this plan, and that, just as the long-coveted prize fell into your hand, the earth gave way beneath your feet and you found yourself in another world altogether, and nothing but your sins with you. Men are sometimes provident enough to get their lives insured on behalf of their family, who yet never look to the other side of the curtain. The gap made in this world by their death must be filled up somehow; but what about the one who presents himself that moment in the other world with all his sins upon him? What refined madness! Get right with God to-day; if Satan offer thee a million pounds to defer it till to-morrow, listen not. The favour of God is life, and nothing else is, though you dress it out with all the gold and silver and precious stones of earth and compass it about with all the pomp and grandeur of this world's renown.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Verily, I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power."

Faith in the Lord Jesus Christ enables the most timid to confess their devotion to Christ and their regard to his words, in the

presence of those who will treat them with opprobrium for so doing. They who, out of deference to the feeling of dislike for this sort of thing entertained by worldly people keep back their convictions and order their speech so as to please such people, show that they have more faith in these people than in Christ. Let them by faith apprehend the presence of Christ, and they will lose the awe inspired by Christ's enemies, and be enabled to confess the Master. Let us beware of the sophisms of timidity, persuading us that Tarshish is better than Nineveh.

Some that were standing there, were in the upper chamber at Jerusalem a little later, when the Spirit of God came down with gifts of the ascended Saviour for the 120, and the Kingdom of God was set up in the hearts of 3000 who till then had been deadly enemies of Christ and his faith. And you, reader, if you have faith, shall see the all eclipsing power of Christ's sovereignty in you and about you, not many days hence. For the promise is unto you and to your children and to all that are far off, even as many as the Lord our God shall call.

WEEKLY REVIEW.

—STATESMANSHIP is something different now from what it used to be. Let any one set up the standard of revolt, a force is sent to subdue him, and as soon as the rebel is discomfited, the minister of H. M.'s Government draws near to the crest-fallen Prince hat in hand, apologizing for the measures that gave offence to the refractory party, and assures him that they shall be cancelled, and he is politely asked to assume the position which he had endeavoured to secure by his sword. Cetewayo, about whose barbarous and frenzied rule we heard so much a few years ago, is now in England, has been received by the Queen, and bids fair to be the admired of all beholders for some time to come; and it is intimated that he will be restored to his forfeited sovereignty in Zululand. This sort of thing contrasts favourably with the feeling of vindictiveness once entertained towards antagonists, and discounts the estimate of the guilt of disloyalty once entertained. The report of this flattering reception accorded to Cetewayo, leads many to anticipate that similar honours are in reserve for Arabi Pacha, when the time shall come. There is just a possibility that some other fiery spirits may be encouraged to beard the British lion. The time is disappearing when "Such divinity doth hedge a King"

That treason can but peep to what it would." We do not know that John Dunn is any better ruler than Cetewayo, and we trust that the latter, if restored to kingship, may show that he has learned several useful lessons.

—THE Hon. Mr. Ashburner, Member of Council, being about to leave India, there has been a series of entertainments and leave-takings, testifying to his popularity. At one of these, the guests, European and Native, sat for hours looking at the lascivious movements of the nautch-women and listening to their amatory strains. This is the orthodox Hindoo idea of honorific entertainment. Their own ladies are banished to the secrecy of their chambers, while these women of pleasure are brought from the bazaars to occupy the centre of the room while around the walls are seated the grave and reverend signiors who make our laws for us and administer them. Hour after hour passes by, dancer succeeds dancer, still the occupants of the couches continue to yield the homage of their presence to these nautch-women. Our leading journals have such a horror of being thought virtuous that all they can do in the matter is to extract for its oddity some paragraph of the *Bombay Guardian* protesting against this usage. It is matter of congratulation that the Native Press itself is beginning to give expression to feelings that have been entertained a good while by the educated among them, and is calling for an abandonment of this custom, and the introduction of Native ladies into society.

—THE last Census informs us that there are no less than twenty one millions of widows in India. Probably two-thirds of these are not widows at all, never having been married in any proper sense. Their parents went through certain contracts and the little children were made to figure in certain ceremonies. But marriage is only possible where the parties are marriageable, and children are not marriageable. Yet these child-widows are treated as widows indeed; as accursed of God, condemned to lead a life of serfdom and unspeakable humiliation. Many commit suicide, and many flee into prostitution, to the joy of those who are thus relieved of the burden of feeding them; while the lives of many others are shortened by hard usage. The question of slavery in Native states is agitated; but the frightful condition of those who are condemned to the horrible estate of Hindoo widowhood calls much more loudly for reformatory legislation. Why in the world should not our Legislature declare that marriage, in the eyes of the law, is only valid where the parties are of marriageable age? This of course would leave the Hindoos free to have what they call child-marriages; but it would strengthen the hands of those who are longing to see this pernicious custom abolished. Most of the indebtedness of the poorer classes is owing to the extravagant expenditure connected with these infant marriages. The reason of this excessive expenditure is to be found in the weakness of the tie arising out of the fact that the parties are children. The parents and friends are conscious that in the nature of the case the tie is weak, and they think to give additional security to the engagement by the splendour and costliness of the ceremonies. The Christian's Bible says: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." God here appears as the friend of the friendless and needy, and the conception of religion set forth is that which leads men to imitate him and give expression to his

kindliness. How different is Hinduism. The very moment that the breath is out of the husband, the widow is treated as though she were his murderess, and every hand in the household is lifted against her. She would be far better off, if she were a purchased slave. Every other member of society, when cruelly treated, may look to the police for protection; but there is no succour for the widow. We are aware that there are enlightened families where such barbarities are not inflicted; but what are these in comparison with the 21 millions?

—While the Europeans and Eurasians of Bombay, have been obliged to accede to the Municipal arrangements forbidding them to bury their dead within the precincts of the city, the Parsees are allowed to have their places for the open-air sepulture of their dead, on the most conspicuous sites on Malabar Hill, the West end of Bombay, and the Government have just sanctioned a large outlay to cover in the Malabar Hill Reservoir in danger of defilement through the visits of vultures after they have feasted on the dead.

—WITH deference to our correspondent T. E. F. M. and many other critics, we think there is a reference to baptism in our Lord's words to Nicodemus, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." It is not the fact that baptism came later; it is mentioned in this same chapter (John iii 22-28.) Nicodemus came by night; Christ intimated that the faith which saves, is the faith that leads to an open confession, and that this faith involves a new birth. Having conveyed this idea, he then drops it, and speaks of the new birth as "of the Spirit" simply. Of course, it is altogether contrary to the genius of Christianity to make an external rite re-creative of the man; the value of it is in the faith which finds expression in it. Regeneration is a radical change of nature; God on the throne instead of self; the spiritual taking the place of the carnal. Let this be well kept in mind, and people will not be taken in by the doctrine of baptismal regeneration. (See John 1, 12, 13)

—The people of Iowa, one of the states of the American Union, numbering by the Census of 1880, 1,624,620 persons, have lately decided by a considerable majority, that there shall be henceforth neither sale or manufacture of intoxicating liquors within the bounds of that state. A law to this effect would not suffice; it might have been declared incompatible with the Constitution; so it was proposed that there should be an amendment to the Constitution of the State, securing the abolition of the drink traffic. Of course, they who were interested in the traffic, left no stone unturned to hinder the passing of such a clause, and they succeeded so far that they carried the day in the large cities; but the total vote of the State turned the tide and the proposed alteration of the Constitution was really effected. Thus Iowa takes her place along side of Kansas, in this great warfare. Many years have gone by since the State of Maine took corresponding action. During these many years the example of Maine has not, till last year, been imitated by any other state. The public mind is being enlightened with regard to the necessity of Governmental prohibition. What is particularly interesting about this is the fact that it is not the act of a Government merely that is concerned, but

that of an entire people. Some will be ready to say that such action is an unjustifiable interference with individual liberty. Well, so far as the liberty of one man makes war upon the liberty of those around him, he must consent to have it restricted. You have a right to your pegs, but you have no right to make yourself a nuisance or a terror to the neighbourhood. The Governor of Madras has just been finding fault with the Police for allowing insane persons to remain with their friends, instead of insisting upon their removal to the Asylum. But the safety of society is far more imperilled by those who drink intoxicants than by lunatics. For one assault upon person or property committed by lunatics there are twenty or fifty committed by those who are under the influence of liquor. Surely it is time that the Local Option Bill were adopted in England and extended to India. What greater scandal is there than that which is presented by the sale of an unsophisticated people in a rural district to a Parsee contractor, that he may plant his grog-shops all over the district and carry on the work of demoralization under the sanction of the State? What less could justice demand than that the people of this district should be invested with the right of determining whether they will have grog-shops and distilleries or not? A day is coming when history will be written with reference to a higher standard of ethics than has hitherto been the case, and it will then stand as a withering reproach against England that she sold the people of this country to the liquor-contractors, giving the latter an unlimited power to corrupt, spoil and destroy those who might have expected the ægis of Government to guard them from such assaults.

—THE *Record* devotes twelve columns to the obituary of Alexander Haldane, who had editorial connection with that paper more than fifty years, and whose death occurred on the 19th ult. He was the author of the *Lives of the Haldanes*, his father and uncle. The testimony of the work in favour of open-air preaching is said to have had much to do in bringing about the change in public sentiment regarding it.

—Dr. Close was reported dead the other day; but he appears to be still very much alive. He has found a short and summary way of removing a good many thousands from the narrow road that goes to life to the broad road which goes to perdition, and the editor of the *Bombay Guardian* happens to be among them.

Dr. Close, ex-Dean of Carlisle, has entered a warm protest against the Salvation Army. He says that no one who can read that fearful publication the *War Cry* without horror and indignation can be a devout Christian.

"The saints shall judge the world," but we are persuaded that the venerable Dr. Close will see some things differently before the Master places him on the throne of judgment.

—"M. E. Church, Blacktown, Madras. A series of special services has just closed, resulting in much good, especially to the members of the Church. The presence of the Lord was marked. The meetings lasted nearly three weeks. Good, solid work has been done, praise be to God."

—"M. E. Church, Vepery, Madras. We held our usual monthly meeting yesterday. Collection, Rs. 190 of which Rs. 150 was local. The whole amount required for our

building at Poodoopett is thus provided, ere a sod is turned. Praise God. Two adult heathen converts were also baptized two weeks ago."

—SALVATION Army advertisement in the *Christian*: "Wanted for India a tent, to hold 1000 or more people." It is stated that the expedition will leave England for India this month, so that we may probably look for them towards the end of September. A Hindustani version of the Salvation Song-Book has been published in London, entitled *Muktifaujka Jainiala*. It should be remembered however that English tunes fall flat upon the ears of the Natives; at least, they have no such charm for them as their own tunes and metres have.

—A HOLY war against Christians is being preached in Morocco, says one telegram, and an anti-Christian agitation has been inaugurated in Syria, says another, while a third informs us that the Turkish force despatched for Egypt has turned aside to Crete. Sir Garnet Wolseley is now in Egypt. If any material reverse were experienced by the English force in Egypt, it would be the signal for outbreaks all the way from the Straits of Gibraltar to the Bosphorus. We do not anticipate any thing of the kind. Sir Garnet has issued a proclamation that he is there to re-establish the authority of the Khedive. Something more than that will we trust, be brought to pass, even the establishment of a good Government, favouring the best development of the country. Parliament is prorogued, that the members may have their grouse-shooting, and does not reassemble till the 24th of October. The world may see some strange vicissitudes in the meantime.

—We understand that the engine-drivers of the G. I. P. R. in Bombay, have lately united in presenting a memorial to the authorities, requesting that the Company's rule, not to despatch goods-trains on the Sabbath, may be adhered to.

NOTICES OF BOOKS AND REPORTS.

"REPORT of the Indian Home Mission to the Santhals, for 1881-2." Mrs. Boerreson, whose health had failed, left for Europe, in May, 1881; Mr. Skrefsrud left at the same time on business of the Mission. Mr. Boerreson remained in charge. Hatia, an elder, of whose conversion, through a dream we have already made mention, died last year, eager to behold the face of his Redeemer. He was the means of the conversion of sixteen families, within a short time after his conversion. In April 1881 a number of families were received into the church from heathenism. Eight new helpers were appointed, making forty men and six women, engaged in itinerancy. These come together in a monthly conference with the missionaries. The Report speaks of a gradual ripening of fruit all over the district. Some of the elders are skilled in the use of herbs, and are often more successful than Europeans in the treatment of diseases. There is a Native pastor for the outlying congregations. There are seven stations, the principal of which is Ebenezer. Here a Seminary has been built, 126 feet by 26, at a cost of about Rs. 10,000. This can be used as a church-building, as well as for educational purposes. Two new stations have been commenced. An interesting account is given of

one Narayan, a ringleader in the late disturbances, and a persistent enemy of the Gospel. In prison he was brought to see that his own system was wrong. He and his wife concluded to become Christians.

Narain went first, however, to his grove, and addressing the idol he had made, said now was the time for it to help him if it could do so. After waiting in silence for half an hour, and getting neither answer nor sign, he took up a club and shattered the image to atoms, strewing the fragments in the stream close by. He then came here, and was brought to us by one of the Christians.

They were baptized along with a good many others. Almost all the children in the training-schools, boys and girls, are Christians. There are 46 village Schools. A good account is given of the Assam Colony. Mr. Boerreson conducted 26 families there in February. The total number of communicants connected with the Indian Home Mission is 3041. Baptized last year 172. Expenditure, about Rs. 29,000.

"THE Coming Comets." Many in these days (ourselves included) are weak enough to suppose that they are called to interpret the prophecies and notify the world of the things that are coming upon the earth. A burnt child dreads the fire; and they who have burnt their fingers by fixing upon proximate dates for the winding up of this dispensation, have learnt to lean less to their own understanding (or imagination) and keep closer to the Scripture's own interpretations of itself. The passion for prophesying (so to speak) leads many to seek for confirmations of their own guesses in directions quite apart from the Bible. There was Mrs. Mason in Burmah, who found a god-language in the figures printed on the dresses worn by the Burmese. It has always been a favourite notion with this class that the movements of the heavenly bodies are intended to furnish the star-wise folk, astrologers, with a clue to the enigmas of the future. In our own day, some one hit upon the great pyramid, and tortured its various dimensions till he had made them tell the story of the future as he was conceiving it. We have more than once referred to this matter and pointed out how, under the influence of some dominant conviction, dimensions and quantities can be so manipulated as to make them echo back your conviction. In English measurement, for instance, there are rods, fathoms, ells, yards, cubits, feet, spans, palms, inches &c. &c. You want to find a particular number, say 1260; or the multiple of that number; there is a gallery 98½ yards long; you convert this sum into all the other denominations, and into the various measurements known to the ancients, and it will be a wonder if you do not somewhere find what you want. A friend has sent us a copy of a book entitled "The coming Comets in 1881: The Great Pyramid of Ghizeh: Biblical Chronology Settled: and all Prophecy Fulfilled." By Cecil J. E. Atkinson. This book was published at Simla, in 1880. This book assures us that 1881 would witness the following events: March-June, Armageddon; 4th appearance of Comets; the overthrow of the Saracenic and Ottoman power; the restoration of the Jews; the world-wide embracement of Christianity. 1881 has gone by, meekly enough, and two-thirds of 1882 have followed, and the Comets have not come.

Chapter 1 is entitled "The coming Comets," and tells us that the comets were in their original station B. C. 4195½, that their solar revolution began 4190, which was 5½ years before Adam's creation. "The comets" have a revolution of 2025½ years. One would think the writer were speaking of some particular comets. Every year, every month we may say, there are comets moving round the sun, with periods of revolution varying from a few years to many centuries; the apparent size and splendour of these comets depend chiefly upon their position relatively both to the earth and to the sun. But there is a beautiful vagueness about the language of this author: "the Comets are coming"; and what if they do? The period of 2025½ years would require the comets to have made their appearance B. C. 2170 and B. C. 144½. With regard to the first of these dates the author is obliged to acknowledge that he has no evidence of the fact; only he is "morally convinced they did appear." Of course, his theory required it. Then as to the next date B. C. 144, two large comets are mentioned as having appeared in the year that Mithridates was born, B. C. 135. This is nine years away from the date wanted. But the ingenuity of the writer easily disposes of this discrepancy. The exact duration of Christ's life in the earth, he ascertains from the pyramid to be 33 years. He says:

"Dear Readers, but a few months hence, on the 1st April, 1881, we must behold one of the grandest and brightest of Nature's sights in the impending Comets, and ascertain the most stupendous of astronomical facts that attach themselves to this world of ours. For this luminous body, to speak of the Comets in the singular, the Original Light of Creation, not only occupies 2025½ years for a single revolution, but travels at 25 2/23 times the velocity of this sphere of ours."

We submit that it is not by arithmetical processes like these that believers are made ready for the coming of the Son of Man, but by having the mind that was in him.

The pages of this book are covered with assumptions. Where history is silent, there is an ample scope for the imagination. For example: "The pyramid-builder appears beyond doubt to have been Shem, third son of Noah." "The construction of the great pyramid occupied 35 years and not 20, as Herodotus, the father of history, incorrectly informs us." The period of Christ's life is thus ascertained: there is a small well scooped out in the 'Christian gallery' of the Pyramid, at 33 inches from the commencement of the chamber 'assigned to Noah!' This book is of about 100 pp. 8 vo. and is flanked by many tables and diagrams.

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SATURDAY, AUGUST 19, 1882.

CAPTAIN DE LONG'S PARTY.

NOTHING could be more harrowing than the extracts published from the diary kept by Capt. De Long, as he and his companions awaited the approach of death by starvation and cold in the Arctic regions which they had succeeded, in the face of tremendous difficulties, in reaching, but from which they found no opportunity of returning. (See our Miscellany.) In the presence of the ghastly

pall of death, closing in upon them from all points of the horizon, shutting out hope, coming nearer and nearer every day, every night, for three long awful weeks, the religious sentiment was of course awakened. When the last biscuit is spent, the thought of God forces itself upon the most irreligious. Brief passionate appeals occur, such as—When will God relent? as though they were there by some judgment of God and not by their own choice. "What doest thou here, Elijah?" God said to his own servant when he found him hiding among the wild crags of Horeb; and much more might this devoted band of explorers, have heard a voice from the ice-world to which they had penetrated, asking them for what purpose they had overpassed the ramparts which God had placed about the habitable world. Yes, what indeed were they seeking there? Nature seemed to look at them in amazement, and to ask them what in the name of sober sense they had come expecting to find there. "Silver and gold have I none; this is the land of destitution and vacuity; of all things necessary to man's well-being there is absolute privation; there is not even air that man can breathe, nor fuel to give heat." These poor gentlemen had nothing to eat but what they had brought with them, and having consumed all else were reduced to the necessity of eating their very boots. Some thirty years ago, the world was shocked by the extracts published from the Diary kept by Capt. Allen Gardiner in the Straits of Magellan, when he and his companions died one by one, inch by inch, of starvation. They had gone out there, for the purpose of making the Gospel known to the semi-savages of that region, and through some miscalculation found themselves without food in the presence of a pitiless foe. They could give a reason for their being there. So too, could Capt. Do Long and his band; they could say that they were there in the interests of science. We doubt whether the interests of science are advanced by these Arctic explorations. It is as nearly as possible the negation of nature, the region where vegetable and animal life have almost entirely disappeared, where everything is chaotic, without form and void. It is a barrier thrown up to define the limits of man's habitation; beyond the line where God says, Hitherto shalt thou come, but no further. There is a great deal that is admirable in the devotion, self-denial and perseverance of these explorers; but we feel like asking, Why this waste? Are men of such stamp so common that we can afford to send them to those awful icy plains to perish by the agonies of starvation? Can we not make better use of them? Suppose they had found some N. W. passage, of what use would it have been to the world? It may be very interesting to start some new theory of the magnetic pole, but on the whole, so long as so much of the habitable globe is unexplored, and embosomed so many treasures not yet opened up, is it desirable to be fitting out these arctic and antarctic expeditions?

Nearly 4000 years ago the author of the book of Job, (or God speaking through his inspired servant) uttered these words:

"Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death? Hast thou perceived

the breadth of the earth? Declare, if thou knowest it all. Where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldst take it to the bounds thereof, or that thou shouldst know the paths to the house thereof?—Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of the hail, which I have reserved against the day of trouble, against the day of battle and war?" "Out of whose womb came the ice? and the hoary frost of heaven who hath gendered it? The waters are hid as with a stone, and the face of the deep is frozen."

Is there no demand for courage, self-denial, and indomitable purpose in temperate regions? In fact, it is where men are most numerous, that there are the most formidable enemies to be confronted, the most sublime victories to be achieved. We need not scale the Alps to find difficulties, we need not make our way to Polar ice-seas to get experience of peril and privation; just in the place where every man finds himself there is a call for all the bravery and all the self-sacrifice of which he is capable, or with which Christ may endue him. Goliaths are stalking up and down our streets, with none to respond to their challenge, while men of enterprize and daring go to the outskirts of creation to wear themselves out against invincible foes, without result.

REMINISCENCES. CLXXXVII.

EXTRACTS from Diary. Bombay, 1848.

Dec. 11. This morning, at 6 o'clock, went into one of the most populous parts of the city with books, and was rather rudely treated. Some bought books, tore them up, and covered me with the fragments. They said all manner of evil things concerning Christ, some of them so abominable as to be beyond repetition. They wanted to know how he could be born without a father. I asked them how the first man was created, and said that Jesus was created by the power of God in the womb of the virgin Mary. The person most conspicuous was a youth that spoke English, probably of the Elphinstone School. He used some very obscene language. I did not leave them quickly, nor did I suffer their abuse to irritate me in the least. I have great reason for gratitude in the triumph of God's Spirit over my natural disposition. There was a devotee who afterwards joined me, and hearing me read part of a tract, purchased it. He appeared to yield somewhat to the truth which I spoke. I made known to them pretty distinctly the way of salvation. The one who used such obscene language, declared himself in no need of such a salvation, for he was holy. I called the attention of all to this assertion. It was this that made him buy and tear up some tracts. I suffer much from not being able to understand all they say, though God is certainly helping me to speak. One said, You seek to make us converts to your religion; we do not so; on the contrary, we do not admit any foreigners to our religion. I said,—God has commanded us to love our neighbour as ourself; if any man thinks that he has the true religion, he is bound to communicate it to others.

14th. I go every morning from 6 to 9 with books, and find great satisfaction in the work of selling books, and preaching as I have opportunity. It is at this time a matter of surprise and thankfulness that God has to such a degree subdued the fear of man within me, and caused me to find enjoyment in this work. I never was more interested in any thing. This morning a man asked me who was God's Father; he could not at all understand how God could be without a Father. As I was repeating the two great commandments, some expressed approbation, showing the work of the

law written in their hearts. I am longing to see the power of Christ more fully manifested to this people through me. He has promised that believers shall do greater works than he himself did; and it seems to me that in such a population as this, there is absolute need of these greater works, that the Father may be glorified in the Son. May the Lord guide me.

Dec. 15. Acts 4, 29. "Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of thine holy child Jesus." They pray that God will work miracles in order that they may be emboldened to speak the word of God. Peter and John and the rest, after Pentecost, offered up this prayer. One great use of miracles is here pointed out. Why should not a missionary in my situation offer this prayer as well as Peter and John? Certainly we need to be emboldened; we are not more sanctified than they; and no way more effectual can easily be conceived.—God works by means; and therefore He wrought miracles. Miracles are simply means, and one might say that it would be more natural, more in accordance with God's established system to influence the minds of men by miracles, than by an immediate exertion of his power in the hearts of men, such as Christians are looking to for the world's conversion. Miracles are simply the exhibition of evidence, and make no interference with moral agency, and do not diminish the necessity of the Holy Spirit. The Holy Spirit is needed to make a miracle produce its people effect upon the mind, as much as to make any other exhibition produce its just effect. Still it is true that it has generally pleased the Holy Ghost to bless the use of miracles, and dispose men by them to believe the word, as in the 4th verse.—This was a right prayer to offer, for it was immediately answered, and see Acts v. 12-14, "signs and wonders were wrought and believers were the more added." I have heard it said that if we were enabled to work miracles it would not follow that the gospel would spread any more than now. I think this is an error. I think the testimony concerning the effect of miracles, in the word of God, shows it to be. Christ's heart was set upon working miracles; and he was displeased with the Nazarenes, because through their unbelief he could not do many mighty works there. And in the case of the demoniac, he reproached the apostles for their unbelief and unsuccess.—"This sickness is for the glory of God, that the Son of God might be glorified thereby." "Jesus of Nazareth, a man appeared of God among you by miracles and wonders and signs."

All true faith must be based upon the word of God. The faith that wrought miracles must have been excited by some promises of the Word of God. How came the miracle-working power to leave the church? It was not by taking away any portion of the word of God, and so leaving faith without a basis. The Bible of the primitive times is our Bible. Faith in God's word declined in the church, therefore the miracle working power disappeared. But there is just as much for us to rest our faith upon as there was for them. Supposing that God were especially challenging the exercise of such faith, how could he do it more explicitly than in Mark. 16: 17 and 18, and John 14, 12?

"Consider Acts 8, 6. "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." For men are carnal. They must hear and see. They are under the power of sense, and the gospel must come to them through sense. When their hearts are once opened to attend unto the word, then they are meet for spiritual motives and processes. Again 9, 35. All that dwelt in Lydda and Saron saw him, and turned to the Lord. This one miracle was blest to the conversion of whole cities. And in the 42nd verse "it was known throughout

all Joppa, and many believed in the Lord.—And our Saviour positively declared of the people, "Ye will not believe except ye see signs and wonders." This was the reason for which he wrought miracles. Men are no different now. One would think that the necessity were even greater in the case of heathen, Heb. xi. 21. and 13, 12 when the deputy saw what was done, he believed.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the *Bombay Guardian*.

DEAR SIR,—I have no wish to put a damper on the missionary enthusiasm of the esteemed brother who has recently favored the *Guardian* and *Witness* with the interesting accounts of a "Missionary Association" gathering at the Vepery M. E. Church, Madras. Of such enthusiasm there is alas! far too little among our people; and no doubt there are many ever ready to throw a saturated rezaï over any one who dares to be an enthusiast. I sincerely hope that our warm-hearted brother's earnestness will prove contagious, so that a vigorous missionary fire may blaze all along the line. For my part, I very frankly confess that his example has been stimulating.

But (ah, here comes the unwelcome but) I wish to criticize in a brotherly spirit the use of that "beautiful Missionary Banner." I gather from the report that the class which reports the largest missionary collection for the month is to be "honored with the acquisition" of the banner until another more successful class carries it off. This means, just as surely as this scheme is operated, the development of a selfish and very unworthy spirit among the children, unless Madras children are proof against such temptation. The use of similar methods, instead of working solely on principle, has done incalculable damage to our Church in America. In the present case, no doubt a transient, though unhealthy, interest will be awakened; but let the present enthusiast and the millinery be removed, and it is to be feared the interest will subside as fast as it is developed. Fellow-itinerants, let us emulate our brother's genuine enthusiasm, but at the same time be very cautious in the use of "cloth of gold" and the brushes of talented artists.

ITINERANT.

BAPTISMAL REGENERATION AN UNSCRIPTURAL DOCTRINE.

SIR,—Baptismal regeneration is nowhere taught in the scriptures. Regeneration and sanctification by the Holy Ghost are the grand, leading, fundamental doctrines of the Book of God. Not a text from scripture can be adduced to sustain the position of the Baptismal regeneration-preachers. There are thousands entrapped into fatal and dangerous snares by the presentation of this fearfully erroneous and pernicious doctrine. Since the evil is assuming widespread dimensions it becomes the evangelical portion of the Christian Church to lift up with redoubled energy and unflinching boldness their voices against it. Who can conceive of the dreadful amount of dishonour done to our precious Saviour by these preachers of Baptismal regeneration! Are these preachers under the impression that they are building up the Faith? Let them no longer think so. They are in fact, heaping indignity and dishonor upon Christ's glorified Head. The atonement of Christ is ignored and His glorious salvation by faith made light of. Oh, what a dreadful account must those ministers give who thus miserably deceive themselves and their unfortunate flock! May Haslam's God open their eyes as He did his. It must be the day of small things with the Church of England so long as the majority of her ministers preach this wretched, soul-damning doctrine. Where do our

Anglican friends get their teaching from? I presume they base their doctrine upon that statement of Christ to Nicodemus, "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John's Gospel 3. 5. Our Lord, certainly, insists upon being born of water and the Spirit. But, that our Lord did not intend baptism by that expression seems to be plain, for baptism was not then instituted when He made this declaration to Nicodemus. Our Lord then declared with the most awful solemnity, that "except a man be born again, he could not see the kingdom of heaven"; but if baptism were meant, it would then follow that no unbaptized person could on any account be saved; which, we trust, few would dare to assert. It is also implied in our Lord's words, that whosoever is "born again" shall be saved, but who will venture to affirm that every baptized person shall be saved? "Adaptation to the place the creature is to fill, is the great law of universal existence; and if it be true that we are by nature unfit for the kingdom of heaven—that we are by nature dead, lost, sinful, at enmity, as unwilling to go near God as we are unfit to approach God—then what is that text—"except a man be born again, he cannot see the kingdom of God," but the announcement of the fact that the future inhabitant of heaven must be made fit for the inheritance he is to enter on, or the destiny he is to occupy? Oh! if we felt that that heaven is an infinitely holy place, that man must be in heart, and nature, and sympathy, made meet to enter it; the foolish nonsense of Baptismal Regeneration would not be dreamed of, or soberly discussed by learned prelates and great theologians; for to suppose that the sprinkling of water on the brow can make a man dead in sins fit for the realm of happiness, and light, and glory, and blessedness, is the grossest misconception of what Christianity is, and the grossest delusion about what man is, and the most dangerous, too, that can be palmed upon mankind."

There are some grand, excellent men in the Church of England. Glory be to God for them. May their number increase. I know the souls of these brethren are sadly grieved with what they see and hear. Brethren, a grave responsibility devolves upon you. Lift up your voices with strength against the crying evil. "Be strong in the Lord and in the power of His might." "Be strong and of a good courage. I will be with thee: I will not fail thee, nor forsake thee. Only be thou strong and very courageous. Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" Joshua 1, (5-7). "Son of man, cause Jerusalem to know her abominations." Ezekiel 16, 2.

T. E. F. M.

MY DEAR SIR,—I send you specimens of some new Marathi Tracts we have recently had printed, and I take this opportunity of bringing them to the notice of Missionaries, Superintendents of colporteurs, and others interested in Christian vernacular literature. These small books are especially suited for sale by colporteurs, being attractive in appearance and chiefly in the narrative style. To bring them within the reach of all they are sold at about one fourth of the cost price. This entails a large expense on the Society, and as our funds for this object are exhausted I shall be very glad of contributions from any able to help this branch of Christian work.

The tracts and all publications of the Christian Vernacular Education Society are to be obtained at the depot of the Tract & Book Society, Bombay. J. S. HAIG,

C. V. E. Society.

Ahmednuggur Aug. 15, 1882.

[We hope to notice these new Marathi tracts next week. *Ed. B. G.*]

DEAR BRO.,—A very impressive service took place on the evening of the 14th inst. in con-

nection with the street-preaching service of the Black Town Methodist Episcopal Church of this city. It was the public renunciation of heathenism and the embracing of the Christian religion by a native of Hindu Caste. The ceremony was conducted on the ground of our out-door-preaching place. There must have been between four and five hundred natives present. The best of order was observed. It was indeed a solemn time, though one of great rejoicing on the part of God's children, a large number of whom were present. The young man, who is about twenty years of age, seemed solemn and sincere. He looked as if he had carefully and thoughtfully measured the ground before deciding to take this, to him at least, very important step. When, asked, if he were prepared to part with all for Christ, he answered at once in the affirmative. The last visible relic of heathenism with which he parted, was his formerly much coveted top-knot. This he cheerfully gave up.

Though this man was baptised by us, and though we rejoice in the fact that he has embraced the Christian religion yet, we do not claim him as our convert, from "raw heathenism." For some years he has been a casual hearer of the gospel from the missionaries of Southern India, he has long been convinced of the truth of Christianity, but was afraid to make public his convictions. When he could refrain no longer, he intimated his desire to become a Christian. From that time his relations and caste friends set themselves against him. Through their continued and persistent persecutions and opposition, he was driven from his home and country. About two months ago, he found his way to Madras. He met with Mr. P. B. Gordon, who, in the largeness of his heart, and his desire to see the natives of this land embrace Christ as their Savior, questioned, instructed and encouraged him, in the plain and simple truths of the gospel. For some time he has desired baptism, but we declined until fully convinced of his earnestness; and that he had no sinister motives in becoming a Christian. We believe him to be genuine now. Of course, no one can say that he will remain true to his vows, but we must only hope and pray that he may become a faithful and devoted follower of Christ. He has considerable education, and may, if fully consecrated to God, be the means of much good to his countrymen.

Yours in the Gospel,

J. BLACKSTOCK.

Madras, 1882.

MY DEAR EDITOR,—The Rev. Dr. J. S. Storie of Calcutta, who has been lately preaching at certain points in the North West, favored us with two interesting services in the M. E. Church on the 9th and 10th August. On the first of these days the Doctor preached from that beautiful text "Blessed are they that hunger and thirst after righteousness, for they shall be filled" and on the second evening from I Epistle of John iv. 8th verse "God is Love." We had expected that he would hold a series of evangelistic meetings but we were much disappointed at his inability to do so; nevertheless we felt thankful for the two days he gave us.

Rev. Mr. Gilder who has been officiating for Rev. Mr. Osborne for some months past will probably leave this for Mussoorie by the 8th of next month, when Mr. Osborne will return to his charge at Allahabad.

We were glad to hear a few days ago that some influential gentlemen at Mussoorie had obtained the use of the Municipal Hall at that station for a series of lectures by Mr. Osborne, two of which have been delivered already to crowded audiences. Surely

God has been very good in blessing the labours of our dear Brother in this Sanitarium?

Yours, &c.
ALLAHABAD.

16th Aug. 1882.

NOTICES.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.

Circular.

The General Committee are requested to meet on Monday the 21st instant at 5-30 p. m. local time in the Hall Apollo Bunder to consider

1st. The financial position of the Prince's Dock Coffee Room and the desirability of leasing the same to a contractor.

2nd. The present state of the General and Building Funds.

3rd. Enrolment of New members and associates.

4th. Miscellaneous business.

J. N. HAWKINS,
Jt. Honry. Secty.

BAPTIST CHURCH, (Bellasis Road, Byculla.)

The Rev. D. Jones will (D.V.) preach to-morrow (Sunday) at 11 a.m. and 6 p.m.; and on Thursday, the 24th inst. at 7-30 p.m.

Grant Road Church Debt.

Previously reported, Rs. 1923—6. Receipts during the week ending Aug. 18. W. W. 4; Mrs. W. 5; Mrs. G. 2; Anonymous, 1; G. B. 5; R. A. N. 2; Mrs. T. 2; T. D. 2.

RECEIVED for House of Hope from R. P. Rs. 200.

THE Rev. J. G. Deimler desires in this way to convey his thanks to those ladies and gentlemen who have very kindly responded to his appeal for *used* stamps. He would also take this opportunity of asking them kindly to continue supplying him with all such postal and other stamps that may come into their possession. The proceeds of the sales will be devoted to missionary and other benevolent objects in this land.

Epitome of News.

SATURDAY, AUGUST 12.

—N. Y. *Evangelist*: The Court of Appeals has recently passed upon the question whether drunkenness can be pleaded as a defence to a charge of murder. It was claimed by the counsel for a condemned murderer that his client was the victim of an appetite for drink which amounted to a disease that destroyed his will power and rendered him legally irresponsible, as in the case of insanity. The Court of Appeals refuses to recognize drunkenness as any excuse for crime, and holds that not even frenzy or mental alienation caused by drink can exempt a person accused of murder from criminal responsibility. It a man voluntarily gets drunk and commits a crime while in that condition he must answer for the consequences of his acts.

—Miss Lelia J. Robinson, the first woman ever admitted to the bar of Massachusetts, took the oath of office in Boston, June 22.

—The up mail-train that left Calcutta on Thursday night was derailed near Nawadi. Several carriages were smashed; but, as far as

is yet known, no injuries occurred to the passengers.

—Lieut. A. Perry, son of the late Sir Erskine Perry, returned from India after having typhoid fever, on duty in Ireland, was found dead. Coroner's inquest, suicide from temporary insanity.

—*Bombay Gazette*; Kurrachee, 12: There was a great disturbance last night. Many shops were looted; 30 persons were seriously wounded, and many were bruised. A police inspector was slightly hurt. Shops and houses were closed. The assailants, it is believed, are chiefly of the Belooch Regiment numbering from a hundred to two hundred.

—The *Indian Mirror* has a leading article on "Slavery in the Bhopal and other Mahomedan States in India." The *Mirror* considers that it would be "satisfactory to know whether the Begum habitually or generally imports slaves, even for the humane purpose of restoring them to freedom, and whether Abyssinian and Circassian slaves are not to this day to be found still retained in a condition of slavery at the Bhopal Court. These points are important enough to deserve the most careful and searching enquiry for the very credit of the British administration in India." And further:—"We would earnestly urge Lord Ripon's Government to extend the scope of any enquiry it may institute in Bhopal to other Feudatory States, where grounds may be found for suspecting the existence of slavery, in order that an evil, which is a reproach to civilisation and a curse to humanity may be exterminated for all time to come in India as in other parts of the vast British Empire."

—Justice Straight, in sentencing Sergt. Whittaker, at Allahabad, said: I can only express a hope that the facts of this lamentable case, which have brought a man of high character and a soldier like yourself into the degrading position in which you now stand, may attract the attention of the military authorities; and that if these shooting expeditions are not absolutely prohibited, they will only be allowed under such precautions and restrictions as will prevent the recurrence of such a series of misfortunes and disasters as have happened in the present instance.

MONDAY, AUGUST 14.

—37 vessels in all have been chartered here for the expedition.

—*Bombay Gazette*: The Khoja community of Bombay have put on all outward signs of mourning since Friday last in consequence of the death of the widow of His Highness the late Aga Khan. She died on Friday last at Love-lane, Mazagon, at the age of 80 years. She was a Persian princess, being a daughter of the late Futteh Ali Shah of Persia, and a niece of the present Shah. His Highness the Hon'ble Aga Ali Shah, who is at present at Kurrachee with his family, is her only son. She had also three daughters, one of whom is now living. On Saturday morning last a procession was formed by a large number of Khojas, Moghls, and others, and the remains of the deceased were conveyed with much pomp and ceremony from the bungalow in Love-lane to "Hussanabad," the new burial-ground on the Mount-road purchased by the sons of the late Aga Khan and others, where they will be kept until the arrival from Kurrachee of His Highness Ali Shah.

—Private Bates, Rifle Brigade, Kirkee, committed suicide by drowning.

—*Lancet*: According to the advices received from Alexandria, this unfortunate city is in great danger of pestilence, on account of the large number of unburied bodies that lie amidst the ruins.

—Mr. Philpotts, Sessions Judge of Ahmedabad, has, after a week's hearing, dismissed the Veerungaum shooting case on the grounds that Salt Inspectors had no power to seize guns and that the charge of attempt to murder was not proved.

—*Times of India*: The report that an anti-Christian agitation has commenced in Syria will not cause much surprise, as the news from that part of the world for some months past has been very disquieting. The existence of the agitation which has now attracted the attention of the Ambassadors of the Great Powers has been known to the Porte for some time, but it has apparently cared more about frustrating British diplomacy than keeping the peace among its warlike subjects in Asia. Upwards of a month ago there was what was described at the time as a considerable movement of an unsatisfactory kind in the district of Lebanon. Petitions, we were told, were being circulated among the Maronite Christians with the object of preventing the renewal of Rustem Pasha's term of office as Governor. The clergy of the Maronite sect, it is said, were making serious attempts to provoke the Druses to outbreaks, and if this is true one cannot be very much surprised that the Mahomedans should wish to turn the tables on the Christians. Remembering what occurred in 1860, when the Druses massacred a thousand Maronites, it is not unlikely that they will join the Mahomedans against the Maronites if the present movement spreads. An experienced observer, writing a few weeks ago, compares the state of feeling in Lebanon with that which existed shortly before the events of twenty-two years ago to which we have alluded. Another element of danger in this new Syrian difficulty is that the Druses expect their founder to reappear this year on earth; but his advent they say is to be preceded by war between the Christians and Moslems. On the occasion of the massacre of 1860, both England and France intervened, and the Government of the latter country sent a force of 4,000 men to operate with the Turks in restoring order. It is fortunate that Lord Dufferin, who was sent to Damascus as the British Commissioner, should now be our Ambassador at Constantinople.

—The *Indian Spectator* has joined the ranks of those native papers who are opposed to the giving of nautch parties. The *Spectator* speaks of the native entertainment to Mr. Ashburner as having "been spoilt by nautch obscenities."

TUESDAY, AUGUST 15.

—*Indian Witness*: "The Church Missionary Society reports an increase of nearly three thousand Christians in North India during the decade ending with 1881. When we remember that there has been no general movement at any single point, it will be apparent that a general advance must have been made all along the line. The Divinity School at Sagra, near Benares, has been removed to Allahabad where it is said to be doing a good work. The reports from most points occupied by the Society are very encouraging."

—Same: We believe some men learn a secret which proves of great value to them in such work as we have in India. It is to work in quietness of spirit. It is chafing more than hard work which wears out most men. Many men work with desperate energy, and do not learn what that quietness of spirit is which accompanies a perfect trust in God. It is a secret which any one can learn, and which every one who has not gained the mastery over his natural bent to chafe in the harness ought to learn without delay. It is a lesson of grace, and can be learned from God alone.

We may spare ourselves also by learning that God is ready and willing to do a *full share* in the work. We are co-workers with Him, but such is our proneness to lean on self that we are forever falling into the mistake of assuming that the Almighty is merely a "sleeping partner" in the work, and that both the responsibility and the work rests upon our poor selves as the managing partners. We should remember that God expects us to leave Him ample room to work in connection with us. A good man, now in heaven, once wrote to us from a station which he was visiting,—"I love these men, and long to see them succeed. They work hard,

very hard, but if they would only let the Lord do the part of the work which belongs to Him, the work would be better done, and their strength would be spared for other labor."

—The *Indian Churchman* was not supplied with a copy of the Bishop of Bombay's Pastoral until it had appeared in all the leading journals. It says: "The day may not be far off when the Indian Ecclesiastical Establishment will keenly miss the then doubtless defunct, *Indian Churchman*. Then, when attacked on all sides, they fruitlessly turn for justice to the daily secular press, they will perhaps remember that once they had a paper, which, though they despised it, was able and willing to champion their cause, and will uselessly regret that the poor old *Indian Churchman* was allowed to die of cold neglect."

WEDNESDAY, AUGUST 16.

—*Times of India*: A short time since the Government of Bombay issued a resolution condemning the proposal of the Bombay Municipality to cover in the Malabar Hill Reservoir. It was, however, pointed out by the Municipal Commissioner, who himself regards the expenditure of money on such an object as utter waste, that the native community were keenly concerned in the question, and had been led by previous Commissioners to believe that if they sanctioned the construction of the Reservoir on Malabar Hill, they would be permitted to cover it in, so as to prevent any alarm from the neighbouring Towers of Silence. Mr. Oliphant also pointed out that a change of policy on this question might be disastrous in any future negotiations between the Municipality and the Government. Under these circumstances the Government have yielded. Another resolution has been issued sanctioning a loan to defray the cost of covering in the whole of the Reservoir.

—Same; London, tel. 15: The *Times* this morning says that the Bombay officers employed in connection with the embarkation of the Indian Contingent have earned golden opinions for the quickness and ability with which the troops of Sir Herbert Macpherson's Force have been despatched.

—The St. Gothard Railway bids fair to prove a financial success. The receipts in June were 600,000 francs.

—*Beacon*: On Thursday evening, the 10th instant, about 7-30 p.m., the native portion of the town of Kurrachee was the scene of a shameful and disorderly disturbance, which resulted in several men being sent to hospital, all more or less severely injured. It appears from the information we have received that the *emeute* originated by a sepoy of the 2nd Beloochees, assaulting a woman of ill-fame in the town, who complained to the police, stating that the Beloochee had come to her house, asking for a light for his *bhedee*, but on her informing him that she had no matches, he without any provocation maltreated her in a fearful manner. Acting on this statement of the woman, the police arrested the delinquent, and were marching him up to the lock-up when he was rescued by four other sepoys of the same regiment. After freeing their comrade, our heroes proceeded towards camp, and as the *malakhara* or native athletic sports were being held, they naturally wended their steps thitherwards, and informed some men of their corps who were witnessing the sports, of what befell them in the town, and we presume exaggerating the details according to their own fashion. Their brethren in arms incited by the recital of the story, resolved to avenge the insult offered to their comrade, and when they had arrived at the proper pitch of enthusiasm, they charged in a body down the road leading to the native town, yelling most frantically, and driving away every policeman they came in contact with, with sticks and stones. When they approached the Executive Engineer's Office they took it into their heads to furnish themselves with the stakes which environ the compound, and thus armed made their way into

the town. The first place they attacked was the old market, and here they assaulted every human being they came nigh, as if the demon of mischief had possessed them. Not satisfied with venting their fury here, they rushed into all the *bunnies'* shops they found open, and began systematically demolishing everything they could lay their hands on—tearing up clothes, smashing bedsteads, and throwing them out into the street.

The riot was renewed on the next day but was put down by the police.

—In Morar, some days ago, two lads, about 17 and 18 years of age, enticed away the only son of a buniah, aged 6 years, and after stealing all the ornaments about his person, threw him into a well. His body was afterwards found, and the murderers arrested, chiefly by the energy of the local inspector of police.

—Speaking of a meeting held in New York in connection with the Subject of Healing by Faith, the *World, Word and Work* says: "The meeting of Thursday night was called for the purpose of presenting the teachings of the word of God, hearing testimonies of those who had been healed, and commending to the divine blessing the work that was about to be undertaken in His name. There was a large attendance. After devotional exercises, a short Bible reading was given by the pastor, showing that this was God's covenant promise, from Exodus down to the Apostle James, to all who would trust and obey Him. Many testimonies were then given by men and women who had been made perfectly whole by the word of God alone; and as late as ten o'clock there were still a large number who had only time to rise and bear their witness to the healing power of Christ. Some of these cures had been instantaneous; some more gradual; some absolute and complete; others yet incomplete, but with the confidence of ultimate restoration, and all through simple faith in God, without medical treatment, and usually after it had failed. In many cases they had been preceded by the 'anointing with oil, in the name of the Lord,' by a pastor or some Christian whom God had used in this work. In other cases there had been laying on of hands only, in the name of Christ. In others there had only been the simple faith of the sufferer. In every case all human power was disclaimed, and all magnetic or psychological influence; and God alone was recognized as the Healer, giving according to the faith of the receiver. Some of these testimonies were very remarkable, covering a great variety of cases and diseases, and all well known to be true and trustworthy. After an earnest prayer for the Divine blessing upon the work about to be undertaken in Brooklyn, the meeting adjourned to meet at the opening of the House of Healing, No. 980½ DeKalb Avenue, Thursday night, June 1st."

THURSDAY, AUGUST 17.

—*Record*: The first Bishop of Newcastle-on-Tyne was consecrated on Tuesday in Durham Cathedral, which was densely crowded on the occasion.

One of the assassins of Lord F. Cavendish and Mr. Burke in the Phoenix-park, Dublin, is said to have been arrested, at last, in Venezuela. The British Consular agents at Caracas and St. Thomas have both sent messages stating that a man is now in custody for the crime. The prisoner is an Irishman, named O'Brien, who sailed from Swansea to South America under the name of Westgate. He gave himself up to the police at Puerto Cabello, being conscience-stricken, and states that along with three other men, whose names he gives, he committed the Phoenix-park murders for a monetary consideration, and now deeply repents his act.

An attempt against the life of Senor Sagasta, the Spanish Prime Minister, is reported from Madrid. A species of infernal machine in the form of a book, but containing nitroglycerine, was sent through the post from Granada ad-

dressed to the Prime Minister. A conversation overheard in a cafe seems to have led to the disclosure of the affair to the authorities, and the parcel was intercepted.

On Sunday afternoon an interesting service was conducted in the Barclay Free Church in connexion with the departure of four members of the congregation to mission work abroad—namely, Dr. Gillison and Dr. Christie, medical missionaries to China; the Rev. James Webster, who has for the past two years acted as assistant in the Barclay Church, and who also proceeds to China; and Dr. Gunn, medical missionary to the New Hebrides.

Dr. Begg expects to have 200,000 signatures of Free Churchmen by next Assembly, protesting against the introduction of instrumental music. He proposes also to have similar petitions sent to the Supreme Courts of the Established and U. P. Churches, as he considers the innovation was smuggled into these bodies and not legally sanctioned. He calls all true Presbyterians to "a manly struggle, that the process of declension may be arrested, and the noble contentings of our ancestors not rendered abortive and covered with ridicule by a generation of pretentious backsliders."

The returns on Wesleyan Church membership for the present year are as follows:—Total number of members in Great Britain 393,754, being an increase of 12,800 on the previous year, with upwards of 4,000 on trial, and 32,000 young persons meeting in the junior society classes.

Last week, at Kitzreggan, in Argyleshire, the Duke of Argyll let it be known that he was a staunch supporter of the Temperance cause, and a practical observer of Local Control. He said—"That he had leased land to many gentlemen, who had built splendid mansions, on the understanding that no whisky shops were to be allowed in their neighbourhood. He could get any amount for land for public-houses, but he would not tolerate them; he would keep faith with those who had become his tenants on the condition that the whisky shop was not to be introduced."

—On Saturday, the 22nd July, Peter Sandells, a Waterloo veteran, aged 97, died at the Christchurch Workhouse of the St. Saviour's Union, where he had been an inmate for the last 12 years. He belonged to the 2nd Battalion of the 73rd Regiment of Foot, and was also one of the party who fired over the grave of Sir John Moore.

—The daily papers received the following telegram from the Eastern Telegraph Company:—

SUEZ, Aug. 16.

The water supply by the sweet-water canal is not likely to be stopped until operations commence inside the Canal, but Arabi has made complete arrangements to block the Canal in more than one place if we land any troops on its banks.

Professor Palmer left Moses Wells for the desert on the 9th to procure a supply of camels, but what success he has had is not yet known.

Raif Pasha, the new Governor appointed by the Khedive, arrived at Suez to-day. He was received with salutes of 17 guns from the flagship and field-guns of the Naval Brigade on shore.

The Seaforth Highlanders occupy the Indian Government buildings, and the Naval Brigade, consisting of 100 men, are stationed on the mound which commands the town.

As far as is known, the Turks have not yet been allowed to land at Port Said.

Arabi is stated, on good authority, to have 30,000 men encamped at Tel-el-Kebir, and 3,000 more between Chaluf and Genetfe. His cavalry patrols have been seen ten miles off Suez, and some reports give 200 as the strength of his out-post at this point.

The French authorities have been very obstructive, so much so that at one time it was thought that they were even attempting to

interfere with the water supply at the docks. This difficulty has however, been got over, and by the time the next transport from Bombay reaches there ought to be a reserve of fresh water in the dry dock of 10,000 tons. This, with the condensers that have been constructed, should meet an immediate demand, whatever happens to the sweet-water canal.

The Canal is working as usual, but ships passing through sometimes ask for the protection of a gun-boat.

Nothing has been heard of the plans of the forthcoming operations.

The opinion at Suez is that the most important of the work will be done by Indian soldiers.

The new French Ministry have promised to support M. Lesseps in procuring the neutrality of the Canal.

General Nugent has been here.

No news reaches Suez direct from Alexandria, and little is known of the state of affairs in that neighbourhood.

Men-of-war at Suez—Euryalus, Ruby, Seagull, Eclipse, Dragon, and Mosquito.

—*Overland Mail*, July 28: Ahmed Arabi was born of a fellah family resident in a small village in the province of Charkieh, in the Eastern portion of Lower Egypt, nearly on the borders of the desert. He was enlisted in the army during the reign of Said Pasha, being, like other young fellahs suited for military service, brought to the regiment tied by the hands.

—News reached Trinity College, Cambridge, on July 22, that Mr. F. M. Balfour had been killed by a fall while climbing a mountain in Switzerland.

FRIDAY, AUGUST 18.

—Deaths last week, 423.

—Fall of rain, to date, Fort. 68 in.

—The leading English journal points out that a British protectorate is Egypt's manifest destiny, and that present circumstances are surely tending in that direction. "It is the default of Turkey (says the *Times*) which has laid upon England the duty of restoring order in Egypt, and if we have to carry out the work, the English people will not endure to be told, when the task has been performed and the bill paid, that they are to stand aside and allow the Sultan to resume his old position."

The *Times* thus sums up the arguments in favour of a British protectorate: "The establishment of a strong and efficient Government in Egypt, under the protection of Great Britain, would solve the Egyptian difficulty in the best and most lasting way. It would give prosperity and solvency to a country now weltering in anarchy, would secure the rights of all interested in Egypt, commercially or financially, and would place our communications with India beyond risk or doubt for the future. It would be a political experiment worthy of our fame as the rulers of a civilized Empire, and more promising than many that we brought to a good ending."

—The Government Telegraph Department reported last night that a new cable has been laid from Alexandria to Port Said.

—*Times of India*; Bangalore, 16: The riots at Salem were renewed yesterday and a mosque was burnt by the Hindus. Additional military aid was telegraphed for to Bangalore, and two companies of the 15th Native Infantry under the command of Major Bance left for Salem last night.

—The population of Russia has, according to the latest census, increased by fourteen and a half millions within the last twelve years. It is now 75,067,733 for Russia in Europe, 7,219,077 for Poland 2,023,021 for Finland, and 15,186,456 for Siberia, the Caucasus, and Central Asia, making a general total of 100,038,343 as compared to 85,570,646 at the census of 1870. The population of Prussia alone has increased within the last six years from 2,717,287 to 7,219,077.

—A meeting for the purpose of taking steps to commemorate the services rendered to Bombay by the late Mr. Thomas Ormiston, C. I. E. was held on Wednesday evening in the Convocation Hall of the University, Mr. Justice Kimball presiding.

—Of 38 Steamers chartered for the Indian Contingent in Bombay, almost all have left for Egypt.

—*Bombay Gazette*; Calcutta: The ship Rollo, which was reported lost, has arrived, all well.

—Two more fatal accidents are reported as the result of soldiers being allowed to go out shikarring. The *Poona Observer* of the 16th inst. reports that on Sunday a ramossee, named Gunnoo wullud Dewjee, was accidentally shot by a soldier in the village of Ewat in the Bhimthurry talooka. Three Privates of the C. Company Rifle Brigade—Jackson, Ressick, and Harvey—were granted permission to go out shooting, and whilst they were looking out for game one of the guns suddenly went off, and shot a native, the injury caused resulting in the man's death. Major Babington, the District Superintendent of Police, has recorded the statements made by the three soldiers. On the same day four soldiers from the Wanowrie Barracks went out shooting towards Wudgaum, in the Havallee talooka, where one of them, aiming at a bird, shot a Coonbee boy, about 12 years old, who was at the time in an adjoining field. This poor boy was removed to the Sassoon Hospital, where he died. Men inexperienced in the use of sporting guns, as the soldiers in both these unfortunate instances appear to have been, should not be permitted to go out shooting. As the *Hindu Patriot* remarks in connection with the recent Whittakar affair at Meerut, these cases of soldiers shooting natives are becoming much too frequent.

Selections.

TESTIMONY.

Baptism of the Holy Ghost, as personally received by the writer, together with its results, in personal experience, and in its influence upon the Mission Church in Hankow, China.

BY REV. GRIFFITH JOHN.

(Concluded from our last.)

I felt that I could go to the gambler and preach to him a Christ that could save him from gambling; to the libertine, a Christ that could deliver him from the tyranny of passion; and to the opium smoker, a Christ that could strike the chains with which he was tied and bound, and set him free. I felt then, and I have felt ever since, that this is the very gospel which men need, and that it only requires to be preached with emphasis and force in order to meet with a quick and joyful response from myriads of sin-chained souls. This preaching has been made the power of God unto the salvation of not a few in China. In some cases its effect has been instantaneous and momentous. Allow me to give you two instances as specimens of many more that might be adduced.

One day I was preaching in my chapel, and dwelling more especially on the great truth that Jesus Christ is the Saviour from sin. Having spoken for some time, one of my hearers asked me if it was true. I told him that it was perfectly true. "Well," said he, "if it be true, it is a very remarkable truth." Thinking that he was impressed by what he had heard, I did what I was in the habit of doing in those days. I handed the congregation over to the native preacher, and took this man to the vestry to expound the truth more fully to him, and pray with him. Another followed us, whose presence in the congregation I had not observed. As soon as the first man was dismissed, the second came forward, and addressed me in a language similar to the following:—"Mr. John, did I not hear you say just now that Jesus can save men from their sins?" I replied that I had said so.

"Well, then," said he, "can He save me?" I asked him what sins he had to be saved from. "I have," said he, "every sin you can think of. I am an opium smoker, a gambler, a drunkard, a fornicator, and everything that is bad. Can Jesus Christ save me?" I looked at the man, and had no difficulty in seeing that his appearance testified to the fact that he was all he declared himself to be. For a moment I hesitated to say yes; but God gave me strength to do so. Looking him steadily in the face, I said, "Yes, Christ can save you." "When?" inquired he. "Now," was the reply. "How?" asked the man again. "Believe on the Lord Jesus Christ for this salvation, and thou shalt be saved," was the simple answer. "Let us pray," said I. We knelt down together; and that man, I sincerely believe, was converted there and then. In his outward life he became a changed man. For many years his shadow had not once darkened the door of his home. Though a husband he was not a husband, and though a father he was not a father. No sooner was he converted than he began to think of his wife and children, and to look after their interests. He began also to work for Christ, and was the means of bringing a number of the vilest characters in Hankow under the influence of the Gospel. On one occasion I received a note from him, informing me that the people of his village were casting away their idols, and requesting me to come and instruct them. I went, and found the state of things just as he had described it. But I found also that they were very ignorant of the truths of Christianity. I asked them why they cast away their idols, seeing that their knowledge of truth was so meagre. The reply was very satisfactory. "We know very little about Christianity," said they, "but we see this man, and we believe that the Gospel that could change the heart of this man must be the truth."

At one time an opium smoker was in the habit of attending the services, and gradually this truth of salvation by faith in the living Christ found its way into his heart. He had been an opium smoker for twenty years, and when I first saw him he looked more like a ghost than a man. After attending the daily services for some months, he became deeply convinced of sin, and very anxious to join the Church. He knew that he could not be admitted while smoking opium, but he was afraid that the attempt to abandon the vice would cost him his life. At length he was prevailed upon to come to the hospital and be cured; but the experiment was almost too much for his worn-out constitution. Besides having to contend with the craving in its most savage form, a severe attack of rheumatism came on and almost drove him mad. On the third day the crisis was so dreadful that he felt he must give up the struggle. Just as my wife and myself were entering the hospital, she to speak to the women, and I to the men, we could see Hiung walking out. I rushed after him, put my hand upon his shoulder, and asked him where he was going to. "I am going home," said he. "I can stand it no longer. It is not only the craving, but this horrible rheumatism. Every bone in my body is aching. Were it not my desire to become a Christian, I should never think of undergoing this suffering. I will go home now, but will return in a few days." I told him that he must not go home, "for," said I, "if you do, you will never return; and even if you should return, the next attempt will end in the same failure." "Well, then," said he, "what can I do?" "Go back to your ward," was my advice, "and tell Jesus all about it, and He will strengthen your heart." He looked at me—it was a pitiful look—and said, "I will go back and do as you advise me." He did so, and there, in his ward found the very help he needed. A few days later he was dismissed from the hospital cured, as he told me, in body and soul. I met him as I was coming out of one of our chapels, and so great was the change in his appearance that I could hardly believe he was the same man. His face shone like a mid-

summer sun. "Teacher," said he to me, "I have been born again. I am a new man—born again body and soul. Formerly I was a demon, now I am a man. Thank God! Thank God!" Soon after his baptism he began to work for Christ. He first brought in his employer, a leader of considerable standing in the vegetarian sect. Others followed, all more or less influenced by his teachings and example. Hing was brought to the hospital one day in a dying condition. His disease was dysentery, and his sufferings were extreme; but he never murmured. Throughout his illness he manifested the most perfect resignation to the Father's will, and implicit trust in Christ. One evening, when about wishing him good night, he said, "I have but one desire—namely, that God's will should be speedily accomplished, whether it be for life or death." Speaking to the converts on one occasion, he said, "Not a few Christians have commenced well, but have ended badly. I would rather die now than recover, and then grow cold and lifeless. God sees the future and knows what is best. I have led a wicked life, and if permitted to live I might yet fall back into sin. It may be God's will to take me now to Himself in order to prevent that dreadful possibility." He spent his dying breath in exhorting the Christians who visited him to cleave to the Lord with true purpose of heart, and in telling his heathen friends of the joy he had in the Christ who had brought life and immortality to his dead soul. At our first Church meeting after his death, his employer wept tears of genuine sorrow when relating certain facts connected with his life since he became a Christian. Not having left any money behind him, the expenses of his funeral were delayed by the Native Church; but so ready was everyone to give, that it was found, when the subscriptions were paid in, that we had a considerable balance in hand. I mention these facts in order to show in what esteem the man was held by the native Christians. Their knowledge of each other is very thorough, and it may be taken for granted that the man on whom they cheerfully bestow their time and charity is no hypocrite.

I am now returning to China, resolved to preach the Living Christ with more assiduity and emphasis than ever. It is the great truth which the Chinese need. And is it not the great truth needed also in England and America? What you need there is a new Pentecost, a new manifestation of Christ. May God grant it to you and to us. Then the prayer, "Thy kingdom come," will not fall dead from our lips, and our preaching and teaching will be clothed with a power that all shall confess to be Divine.

THE CREDENTIALS OF THE GOSPEL

WHAT evidence did Christ claim for the truth of His teaching? He never reasoned with philosophers; He did not appeal to nature, science, or metaphysics. He simply said "Go and tell the things ye see and hear: the blind receive their sight, the lame walk, the dead are raised, the poor have the Gospel preached to them." "If ye believe not me believe the works." He appealed to the actual manifestations of the Divine power attesting His teachings.

What evidence did He promise His apostles? "These signs shall follow them that shall believe. In my name they shall cast out devils, * * they shall lay hands on the sick and they shall recover." And, as they went forth to preach, it is added, "the Lord working with them and confirming the word with signs following." Such was the promise, not limited to the apostles, but assured to all "them that believe," and given TO CONFIRM THE WORD. Well, we turn to the Acts of the Apostles and ask what evidence the apostles relied on for the attestation of their message? At once we find them meeting the assaults of their enemies by this prayer: "Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and

that signs and wonders may be done in the name of Thy Holy Child, Jesus." And so we find that the Lord's works of power through them were the chief agencies in attracting the attention and commanding the faith of the people. In Jerusalem "fear fell upon all the people." In Samaria the whole population believed, "seeing the signs and wonders which Philip did." So Paul's ministry was accredited, "by mighty signs and wonders," in Macedonia, Illyricum and the regions where he went to proclaim Christ to those who had never heard of Him. This evidence was so mighty and abundant that the author of the Epistle to the Hebrews asks in view of it, "How shall we escape if we neglect so great salvation, which at first was spoken to us by the Lord and then confirmed by them that heard it, God also bearing them witness by signs and wonders, and gifts of the Holy Ghost, according to His own will?"

But was this evidence to cease with the apostolic age? Was it to be handed down by tradition only to other generations, or was it to continue to be a living witness to each successive age until the end, that the Lord was real and divine and a living presence, according to His own promise, "All power is given unto me in heaven and in earth, and lo, I am with you always, even unto the end of the world."

Let us see. The apostolic age is closing. James writes one of the latest epistles. It is the most practical of all, and free from all that could encourage fanaticism or presumption. But he is the very one who speaks of this matter, and leaves the special divine prescription for the normal life and support of the church of the future. "Is any man sick, let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." This is evidently not a case of apostolic miracle-working, but ordinary ministration by the simple and permanent officers of the Church. It does not even require the presence of persons endowed with "the gift of healing," but the ordinary "elders of the Church." Nor is it limited to persons of exclusive sanctity, for it is implied that there may have been actual "sins," on account of which, perhaps, the sickness has come, and which are "forgiven" along with the healing. It is evident that it is not a case of medical treatment, for the anointing with oil is not done by a physician but a minister; it is in the name of the Lord; and it is the prayer of faith that saves the sick, and the Lord who raises him up. Thus we find complete provision made for the future need of the suffering Church in the world, according to the declaration of the Gospel that "He Himself took our infirmities and bare our sickness;" and, also, full provision for the continual manifestation of the divine power in testimony to His Word and His servants.

When we look to the pages of Church history we find evidence of the continuance of these supernatural gifts until the life and faith of the Church began to decline. True, the ordinance of anointing was continued, but, in the Eastern Church—dead to all real faith—it became an empty form; and in the apostate Church of the West it became, in hideous mockery, a seal of death rather than an ordinance of life. When Luther awakened the sixteenth century to the old Gospel of free salvation, he could not be expected to reclaim all the lost truths and treasures of the ancient Revelation. He taught a free salvation but it was reserved for others, one by one, to unfold in succession the deeper mysteries of FULL SALVATION. The doctrine of the Holy Ghost in Christian experience, the doctrine of the Lord's personal coming, the doctrine of Christian sanctification, the doctrine of physical healing—these began to grow more vivid to the consciousness of the Church of God in the great religious movements associated with the names of Baxter,

Doddridge, Whitefield, Wesley, Franke, Blumhardt and Dorothea Trudel. During the past fifty years the power of prayer has been marvelously exemplified. The Scriptural warrant of a primitive life and a primitive faith has been signally vindicated. And the promised power of the Spirit in the latter days has begun to hasten to a glorious fulfilment. At the same time the forces of evil have asserted themselves with unprecedented power. Unbelief has grown more defiant than ever before, and Materialism has even dared to challenge the reality of prayer, by demanding this very test of the definite healing of disease by prayer and faith alone. God has answered the challenge in His own way; and by hundreds of instances, even in the past ten years, which no theory of natural causes can explain away, has begun to give to His Word these ancient and unanswerable credentials which the Church should never have lost.—(Word, Work & World.)

PERILOUS TIMES.

PROPHECIES widely accepted thirty years ago have been strikingly falsified. At the time of the first Great Exhibition it was a current article of faith that the world was entering upon a new era of brotherhood and peace. Commerce was destined to charm away all thoughts of conflict from the hearts of men, and to command the fullest employment of national energies in deeds of mutual service. The millennial hour of rest, looked and longed for by ancient seers, had already dawned. In the kindly emulation of skill and science, and in the helpful interchange of crops and merchandise, there appeared the happy promise of a bright and beneficent future.* How sadly and sternly the decades following give the lie to these confident predictions of human foresight all the world knows. Again and again has the trump of war summoned hosts to carnage; the plains of Europe, Asia, Africa, and America have been repeatedly deluged with blood, and now, when the generation so hopefully inaugurated is nearing its close, there remains perplexity of nations, and men's hearts are failing them for fear.

A few years more, and the centennial of the great French Revolution will be reached. What has been the result of the varied experiments in democracy which owe their origin to that startling crisis? Is government safer and stronger to-day than it was before that wild volcanic outburst? Is there greater reverence for law, and do rulers more fully command the respect and obedience of their subjects?

* That this statement is no exaggeration, the following extract from a widely circulated book by one of the most popular preachers of that time plainly proves:—"It (the Great Exhibition) may be a contribution to the peace of nations by showing a noble rivalry than arms, better trophies than banners and garments rolled in blood, and a warfare whose field is the Crystal Palace in Hyde Park—whose artillery are steam engines and hydraulic presses—whose soldiers are philosophers engineers, and spinners and dyers—and its protocols treatises on science, and its traces good feeling, amicable rivalry, and social and universal advancement. Such great movements have always been connected with the elevation and progress of mankind. It was when the Medes and Parthians and dwellers in Mesopotamia—and I speak it with a deep sense of the solemnity of that event—were all assembled at Jerusalem, that the Holy Spirit came down, and made them the ambassadors of God and the benefactors of mankind. It may be that during this great assembly of the nations of the earth, of Jew and Gentile, Greek and barbarian, bond and free, God may have in store unknown to us—I pray that it may be so—social blessings that the world shall not be able to exhaust. It may be a new era," &c., &c.

In the light of subsequent history how satirical such writing seems! It is certain that from that time onward to the present hour there have been wars and rumours of wars; and these, perhaps not altogether untraceable to that great display of riches and skill; there has also been ever since a steadily rising wave of materialism which seriously threatens to overwhelm industry no less than religion.

These are questions to which thoughtful men are slow to give reply. They are discouraged by the manifest presence and prevalence of lawlessness wherever they look, and they find little of that loyal submission to authority which is the only guarantee of order and progress.

The nations which form the very vanguard of civilization are threatened from within. In America the rights of labour are clamorous for a favourable settlement. France, having suppressed insurrection with a strong, firm hand, is still anxious about the near future. In Germany one stern will has hitherto held in check rebellious spirits, but it is no secret that the fatherland is filled with Socialistic theories which only wait a favourable season to ripen into action. The Czar of Russia scarcely dares to hold with firm grasp the reins of government, and his assumption of the emblems of autocratic power has been barred by threats and terror. The minor states of Europe with hardly a single exception, are pervaded by a visible unrest; and our own country, which we have proudly called the home of freedom, is face to face with an organized and secret rebellion against both liberty and law.

Nor is the outlook more hopeful when we consider the attitude in which the powerful European nations stand in relation to each other. Armed to the teeth, they exhibit a distrust and suspicion of one another which they are at no pains to conceal. Yet each one of them fears to provoke an explosion. They all dread the extent and consequences of the conflagration which the least spark might kindle. The whole forces of their diplomacy are combined to secure a hollow and deceptive peace. Their consciousness of internal weakness makes them fearful of external troubles.

These circumstances occasion us no surprise. We see in them a fulfilment of the sure word of prophecy, and we are even prepared for the issues. Events are ripening the nations for judgment. But we pause here to notice the duty of the saints in these perilous times. Surely they who know the Lord will put their trust in Him. They do well to possess their souls in patience. They must not, however, forget to keep themselves pure, and to protest against the falsehood in thought and life, through which the crisis comes. The times demand witnesses. Silence and indolence in such days as these are inexcusable. We may warrantably pray to God that the days may be shortened, but are bound at all hazards to testify against error and sin, and to avoid even apparent complicity with abounding ungodliness.

We can scarcely conceive of a time in which there could be a more solemn call to separation from the world, both in principle and procedure. Unless that separation be real and thorough, there can be no explicit testimony. We are not advocating distinctiveness in trifles, whether of dress or demeanour, but in tone and temper. If we would not court failure in these times of trial and opportunity, there must be no concealment of our creed and no contradiction in our conduct. Unseduced by the world's blandishments, we must also be steeled against its terrors; this being our one and only anxiety, that thoroughly and throughout, our faith may apprehend the faithfulness of God.—(*Word and Work*.)

GROWTH IN HOLINESS.

It is well known that there is a great law of our mental nature termed the law of HABIT. The law is, that increased facility and strength of mental action results from repetition or practice. There does not appear to be a power of the mind, either intellectual or sensitive, which may not feel the influence of this law. And according to this law, every exercise of love, when the exercises are continuously successive, will give place to another, which is increased in strength. And hence a holy

being (not one who is holy to-day and sinning to-morrow, and so on alternately, but a holy being), who continues to be so, will necessarily go on from one degree of strength to another. And we may add, by way of illustration, that it seems to be the same here as it is in regard to depravity. Our theologians assure us, that man is by nature *entirely* depraved. But they also agree in asserting that entireness of depravity does not preclude the idea of growth in depravity. They admit that the law of habit strengthens the intensity of the depraved element. A depraved man is more depraved than a depraved child; and a depraved devil is more depraved than a depraved man. If theologians generally propound as sound doctrine the idea of growth in the matter of depravity, when the depravity is entire, it would be difficult to show its unsoundness in the matter of holiness.

And there is another important consideration. There are grounds for the remark, that we may indirectly increase the strength of holy emotions and desires, by a removal of the various obstacles which oppose and obstruct their exercise. The speed of a vessel or of a rail-road car depends not only upon the amount of the propelling power, whatever that power may be, but also, in part, upon the number and greatness of the obstacles to be overcome. If the obstacles are many and great, the speed will be less. Now, the sanctified person is continually acquiring knowledge, not only in relation to the great and adorable object of his perfected love, but also in relation to his own physical and *intellectual infirmities*, the nature of temptations, and the *subtle arts* of the adversary of souls. In these *infirmities*, *temptations*, and *evil arts*, he finds very serious obstacles to his progress in holiness. But every day's experience, under the instructions and guidance of the Holy Spirit, teaches their nature and *diminishes their power*. He learns where his weakness is, and understands better than he did at first how to counteract it. He knows the artifices of the adversary, the insidious manner of his approaches, and the way in which he can be resisted and defeated.

And the result of this knowledge is, that many serious obstacles which existed before, and which perplexed his progress, are removed. His increased knowledge of the character of God, the influence of the law of habit, the imparted influences of the Holy Spirit, have their natural and unobstructed effect, and accelerate, as they would not do under other circumstances, the ascendant flight of the soul.

These considerations evidently show that the idea of growth in holiness, when the heart is unreasonable one. On the contrary, it would seem, on any principles of reason applicable to the case, that the growth of a sanctified soul in holiness would be much more rapid than that of a soul but partially sanctified. The testimony of those who have arrived at the state of assurance of faith and perfected love confirms these views. Their testimony is that, after having reached this state, their growth in grace is much more rapid and sure than it was before. They are conscious of increased power against temptation, and of an increase of union with the divine will, to an extent unknown in their previous experience. What growth then, must there be in angel minds, which are neither obstructed by inward nor outward evils in their progress! What expansion with each revolving day! What increased intensity of desire! What higher and more triumphant energies of love!

In conclusion, we exhort those who are sanctified to the Lord to grow abundantly in holiness. Of two persons, both of whom are truly holy persons, one may grow in holiness more rapidly and surely than another. This is an important fact, and one that is often overlooked. The difference of growth in holiness, after the experience of sanctification, seems to us to depend, next to believing and earnest applica-

tion for divine assistance, upon growth in KNOWLEDGE. Little claim has any one to the character of a holy person, who is willing to be ignorant. We have not reference, in this remark, to the mere knowledge of natural things, which oftentimes perplexes rather than promotes the inward life, but to *religious knowledge*; to anything and everything which throws light upon the character, providences, and the will of God; and to whatever illustrates the character, relations, and morals, and religious duties of man. Hence we are told, in the Second Epistle of Peter, that God "bath given unto us all things that pertain unto life and godliness through the KNOWLEDGE of Him that bath called us to glory and virtue!" and are directed in the same chapter, to "add to our faith virtue, and to virtue KNOWLEDGE."—(*War Cry*)

T. C. U.

Miscellany.

—The telegraphic accounts of the finding of the dead bodies of Captain De Long and his companions on the banks of the Lend River, appear in the late American papers. Here is the diary of the last tragic days:

Monday, Oct. 10.—The last half ounce of alcohol at 5:30 o'clock. At 6:30, sent Alexie off to look for ptarmigan; ate deer-skin scraps. Yesterday morning ate deer skin foot tips. Underway at 8 o'clock. In crossing the creek three men got wet. Built a fire and dried out. Ahead again until 11 o'clock, all used up. Built a fire and made a drink out of tea leaves and from the alcohol bottle. On again at noon, very hard going. Ptarmigan tracks are plentiful. At 3 o'clock halted, used up. Crawled into a hole in the bank. Alexie in quest of game. Nothing for supper except a spoonful of glycerine. All hands are weak and feeble, but cheerful. God help us.

Tuesday—South-west gale with snow. Unable to move. No game; one spoonful of glycerine and hot water for food. No more wood in our vicinity.

Wednesday—For breakfast the last spoonful of glycerine and hot water. For dinner, a couple of handfuls of Arctic willow, in a pot of water. Every body is getting weaker and weaker. We are hardly able to get fire wood. A gale with snow.

Thursday—Willow tea. No news from Ninderman. We are in the hands of God, and unless He relents, we are lost. We cannot move against the wind, and staying here means starvation. In the afternoon, went ahead for a mile. After crossing another river or bend of Big river, we missed Lee. Went down in a hole in the bank and camped. Sent back for Lee. He had lain down and was waiting to die. All united in saying the Lord's prayer and the creed. After supper there was a strong gale. A horrible night.

Saturday, Oct. 15—Breakfast willow tea and two old boots. Conclude to move at sunrise. Alexie breaks down; also Lee. Come to empty grain raft. Halt and camp. Signs of smoke at twilight to the southward.

Sunday—Alexie broke down. Divine service.

Monday—Alexie dying, doctor baptized him. Read prayers for the sick. Collins' birthday, forty years old. About sunset Alexie died of exhaustion from starvation. Covered with en-sign and laid in a crib.

Tuesday—Calm and mild, snow falling. Buried Alexie this afternoon. Laid him on ice and covered him with slabs of ice.

Wednesday—Cutting up tent to make fast gear. Doctor went ahead to find new camp. Shifted by dark.

Thursday—Bright and sunny, but very cold. Lee and Knack done up.

Friday—Knack found dead about midnight between doctor and myself. Lee died about noon. Read prayers for the sick when we found he was going.

Saturday—Too weak to carry the bodies of Lee and Knack out on the ice. The doctor, Collins and myself carry them around the corner out of sight. Then my eyes closed up.

Sunday—Everybody pretty weak. Slept or rested to-day and then managed to get enough wood before dark. Read part of the Divine service. Suffering in our feet. No foot gear.

Monday—Hard night.

Thursday—the 27, 197th day—Ivorsen broken down. Friday—Ivorsen died during the early morning. Saturday, 28—Dressler died during the night. Sunday—Boyd and Gartz died during the night. Collins dying.

DeLong, Surgeon Ambler, and Sam, the cook, must have died soon after the last note was written.

—A temperance discussion once sprung up in a large coach crossing the Alleghenies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer; then he broke out strongly, saying "Gentlemen, I want you to understand that I am a liquor-seller. I keep a public house, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough, he can get no more at my bar, I sell to decent people, and do a respectable business."

When he had delivered himself, he seemed to think he had put a quietus to the subject, and that no answer could be given. Not so thought a Quaker, who was one of the company. Said he: "Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers, thee would help kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards of them. And when their character and money are gone, thee kicks them out, and turns them over to other shops to finish off: and thee ensnares others and sends them on the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public house is, the greater the mischief it is able to do in any decent community.

—The Sunday School Times brings out, in an incidental way, the fact that the late Mr. Darwin was not a man of very strong will. He notably failed to "hitch his wagon to the stars" and triumph in the contest with habits he deemed undesirable and injurious:

It is claimed that professor Darwin knew a great deal more about the human body than he knew about religion. He thought he knew where man came from, but he didn't know where man was going to. His prime idea of duty was that a man should do the best he could for himself here and now, whatever might be the consequences in the hereafter. In this view of his opinions, there is added value to Professor Darwin's recently published estimate of wine and tobacco in modern use. He wrote to a gentleman, saying "I drink a glass of wine daily, and believe I should be better without any." That is sound preaching and poor practice. What a pity that a great scientist couldn't do what he believed would be good for him! And it was only "a glass of wine daily" that bound him as a slave to his appetite. "I have taken snuff all my life, and regret that I ever acquired the habit, which I have often tried to leave off, and have succeeded for a time. . . . I am seventy-three years old." Poor old man! Boys, there is a warning for you. Let wine and tobacco alone while you can; for if you use either of them never so moderately, you are likely to be unable to give them up after awhile, even though you may know you would do better without them, and would like to be free from their tyranny. It commonly takes a greater man than Professor Darwin to leave off the use of wine or tobacco after it is once fairly fastened as a habit of life.

TELEGRAPHIC NEWS.

London August 10th: Evening. The Lords have adopted the modifications of their amendments to the Arrears Bill which were made by the Commons.

Constantinople, 11th: Lord Dufferin has submitted a draft of the proposed Military Convention to the Porte, which does not insist upon the Turkish troops being placed under the British Commander when in Egypt, but stipulates that no movement should be made without the previous consent of the British Commander.—A holy war against Christians is being preached in Morocco.

12th: A protocol has been signed by the Conference embodying the Italian proposal for a collective naval protection of the Suez Canal, with the reservation introduced by Lord Dufferin, that England is to be at liberty as regards any military action she may wish to take along the banks of the Canal.—An anti-Christian agitation has commenced in Syria. The Ambassadors of the Great Powers have made representations to the Porte in reference thereto.

London, 12th: In the House of Commons last night Mr. Gladstone, replying to a question, said that Parliament will be prorogued on the 18th instant until the end of October, and that the business of the autumn session will be confined to the discussion of Parliamentary procedure.

Constantinople, 13th: The military convention between the Porte and England has not yet been settled in consequence of a disagreement on several points.

Alexandria, 13th: The Coldstream and Grenadier Guards, lately arrived, are encamped at Ramlah.—A force of Arabs which had approached Meke has been attacked by the Marines, and repulsed.

London, 15th: Cetewayo had an audience of her Majesty the queen yesterday. It is understood that his restoration has been decided upon.—Mr. Gladstone made a statement in the House last evening that Parliament would reassemble on the 21st October, and also said that Closure by a simple majority would be adhered to.—The Marquis of Hartington, in bringing forward the Indian Budget, regretted that the saving of military expenditure was not greater, but said that the opinions of the home military authorities could not be disregarded.—His lordship admitted that there existed a serious divergence of opinion between the Government of India and the Indian Council relative to the subordination of the Bombay and Madras armies to the Commander-in-Chief in India, but he promised to consider with great care the representations of the Indian Government before asking the final decision of Parliament in the matter.—Referring to the Indian Contingent of the Egyptian Expedition, his lordship said that the Government of India had roughly estimated the expense of the same for the space of three months at £1,800,000. His lordship said he was surprised at the amount, but expressed hopes that the Indian Government would not be compelled to modify their present financial arrangements.—The House then voted the Budget.

Alexandria, 15th: The transport Calabria, with Sir Garnet Wolseley, Sir Evelyn Wood, and the life Guards on board, arrived here to-day.—The store of water upon which Alexandria has been depending since the Mahmoudieh Canal was diverted is now failing.—The Khedive has issued a decree giving the British unlimited power to operate throughout the Isthmus of Suez.

Constantinople, 15th: The six thousand Turkish troops who were to have proceeded to Egypt have been landed in Crete instead.

London, 16th: A reserve of 3,000 British troops of all arms will proceed immediately to the Mediterranean stations.—The Earl of Kimberley (Secretary of State, Colonial Department), replying to a question in the House last evening, said that the Government intends partially to restore Cetewayo, with a British Resident, at the same time reserving a portion of the Zulu territory to the chiefs and people who object to Cetewayo's rule.—It is regarded as certain that the Turkish force lately under orders for Egypt will not after all go there.

Alexandria, 16th: A Conference consisting of General Sir Garnet Wolseley, other British Generals, and admiral Sir Beauchamp Seymour was held this morning to discuss a plan of action.—Sir Garnet Wolseley will inspect the position at Ramlah this afternoon.—A proclamation has been issued to-day by Sir Garnet Wolseley, stating that the sole object of the British mission to Egypt was to re-establish the authority of the Khedive, and inviting the cooperation of all loyal Egyptians.

PASSENGERS SAILED.

Per P and O Str *Sutlej*, 15:

For London—Major A R H Holmes, Mrs Murray Mitchell, Mrs Greer, Mr A S Gour, Mr and Mrs Meade King, Miss Meade King, Mr James Dickson, Lieut J Hunter, Mr and Mrs Johnstone Smith, Mr W Peters, Mr and Mrs McEachern, Miss Watson, Miss Seaval, Three Misses Spears, Dr Ward, Mr and Mrs Burgess King, Miss Angel, Miss Fitzpatrick, Mr T Loungston, Col R S J Pennington, Miss Seale, Mr F Kinsman, Mrs Parsons and infant, Maj Genl A H Cobbe and Mrs Cobbe, Mr and Mrs D S Gilkison and 2 infants, Mrs Szeszeauska, child, and infant, Dr T E Worgan, Lt Col J A Tiliard, Major Adderley, Mr J Darragh, Mrs Jackson and infant, Mr A Boyle, and Miss Harte.

For Brindisi—A gentleman, Col R Moseley, Mr F W Porter, Mr D G Barklay, Mr J Siaden, Mr M L Sandel, Rev W H Bray, Maj C A Bayley, Mr W Kaye, A gentleman, Dr and Mrs Stephen, Mr Jas Hennessy, Col Macgrath, Mr G B McNair Capt W J LeBreton, Major Palmer, Mr F W Holderness, and Mr G D Billings.

For Venice—Mr D Faber, Mr McGill and son, Miss Montaggiesti, Dr and Mrs Jackson, Dr J F P McConnell, and Sir Charles Harvey.

For Suez—Lt Friedrichs.

For Zanzibar—Mr Syed Abdoola.

PASSENGERS ARRIVED.

Per Str *Clan Alpine*, 14, from Liverpool:

Surg and Mrs Henderson and child, Lieut and Mrs Walker, Lieut Turner, Mr S Firth, Mr J C Sukkie, Mrs Matthews and four children, Mr Murray, Mr J Whelan, and Mr S Flint.

Per P. & O. Str *Kashgar*, 16:

From London—Mr W Bedford, Mr C Speechley, Col Rowland Smith, Mr T Preston, Mr H Peachey, Mr W H T W Wilson, Mr G Litchwood, Major A D Butter, Condr E Gawthorne, and Sergt W Myers.

From Brindisi—Lieut H Dobie, Col Abadie, Major F W Joseph, Mr F F Price, Mr A McV Smith, Mr G Nixon, Mr D R Dady, Mr J Crew, and Mr Manson.

From Venice—Mr E McCallum.

Domestic Occurrence.

BIRTHS.

DOUGLAS—Aug. 3rd, at the F C Mission, Nagpur, the wife of the Rev John Douglas, M.A., of a son. NAVALKAR—Thana, Sunday 13th August 1882, the wife of Mr D Navalkar B I S N Co. of a daughter.

DEATH.

RICHARDS—At Bangalore, Sunday, Aug. 6th, 1882, Agnes Pythia, only daughter of Rev Ira A Richards, aged 6 months and 11 days.

JOHNSTONE—August 14, at Mazagon, Lucy Ann, the wife of Richard Johnstone, Chamber of Commerce Measurer.

MOYLAN—Aug. 15th, at Liverpool, Mary Ellen (Minnie), daughter of W Moylan, Inspector of Steam Boilers and Prime Movers, Bombay, aged 21 years and 11 months.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th August 1882.

The Mechanics Institution, 31st March 1883, Rs. 6; Rev. J. M. Goheen, 20th July 1883, Rs. 7-10; Mrs. J. Briggs, 31st August 1882, Rs. 4; W. Mathie, 20th March 1883, Rs. 5; James Brown, 31st January 1883, Rs. 12; Rev. Arnold Moore for Postage only, 20th August 1883, Rs. 2.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT,
Principal,

Bareilly, N. W. P.

New Advertisements.

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ALTERATION OF DOWN SOUTH-EAST MAIL TRAIN.

Notice is hereby given that on and after Thursday next, the twenty-fourth of August instant, the Down South-East Mail Train, which now leaves Bombay at 2-30 p.m., will start instead at 2-0 p.m., and will reach Poona at 7-45 p.m., instead of at 8-15 p.m.

From Poona to Raichur it will run as at present, leaving Poona at 8-55 p.m., and arriving at Raichur at 1-10 p.m. on the following day.

HENRY CONDER,

General Traffic Manager.

Bombay, the seventeenth of August 1882.

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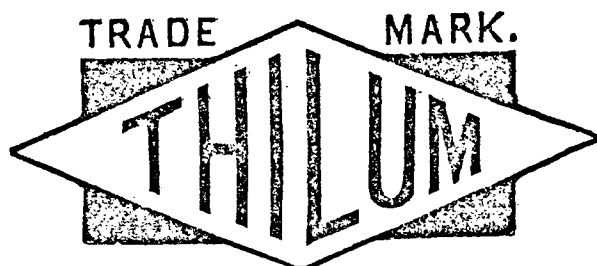
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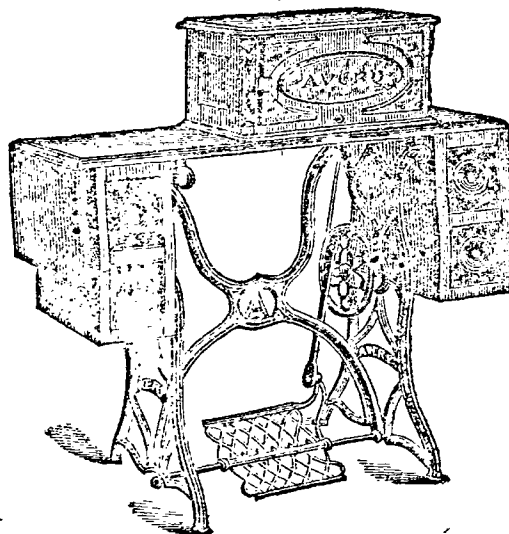
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